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HEREFORD AND ITS CATHEDRAL

From George Gilbert, *Cathedral Cities of England*.
(New York: Dodd, Mead and Co. 1907).

ON the borders of Wales is Herefordshire, and almost in the centre of the county is its ancient capital, Hereford. A Roman station is supposed to have been in the neighbourhood, under the name of Ariconium, which is considered to be indetical with the present Kenchester. The present name of Hereford is derived from the pure Saxon. Like Oxford, it had no bridges at first. As the river had to be crossed, the shallowest part was chosen.

This consideration probably determined the site of Hereford to be upon the left bank of the river Wye, and the pass over it was called by the Saxons, Here-ford, or "Military ford." We glean little information of this place till the seventh century. An episcopal see is stated to have existed in this place before the invasion of Britain by the Saxons. From this uncertainty we arrive at something more definite, which took place in 655. Oswy, King of Mercia, in that year made Hereford part of the diocese of Lichfield, which already wielded jurisdiction over the whole of the kingdom of Mercia.

A few years later it was decided by a synod held here under the presidency of St. Theodore, then Archbishop of Canterbury, in 673, to make a division of the diocese of Lichfield. Very naturally Wilford, then bishop of that see, refused to recognize the decree, and for this piece of contumacy was subsequently deprived part of his diocese. His successor, Sexulph, however, was more amenable, and with his consent Hereford was detached

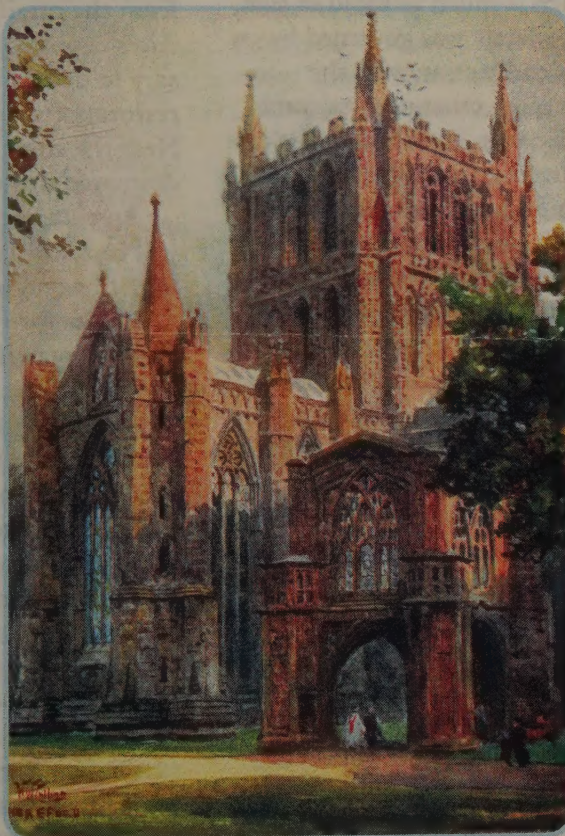
from Lichfield and restored to its original independence as a separate diocese. Putta was straightway translated from Rochester See to become the first bishop of Hereford in 680. This instance is one of many such in the history of the Church. The shuffling of dioceses, the enlargement of one at the expense of another, whether from motives of malice or a sense of right distribution, occurs usually in the early years of Christianity in England, and also at the general winding up of the monasteries in the reign of Henry VIII.

Hereford was by no means the only see that suffered these changes. It was simply a unit in the great policy of welding together the churches of the several kingdoms into one whole, which had never been carried into effect till St. Theodore of Tarsus came to England. He was a Greek monk little known till the Pope elected to fill the vacant archbishopric of Canterbury. Only three

bishops were left in the whole of England; of these two were rivals for the See of York, and the third had bought the See of London. The first thing that St. Theodore did after his arrival was to travel throughout the country. By consecrating new bishops and creating a thorough organisation, he established a complete understanding with the Church. He also instituted a system of synods, which he intended should meet annually to discuss the general welfare of the Church. This, however, seems to have fallen unto disuse.

In all, St. Theodore managed to divide England into a matter of

fifteen dioceses, through the subdivision of the old dioceses. Truly a great achievement when we remember



Saints of Old Britain Symposium

- Saturday, 29 September 2001 -
at St. Mark's Orthodox Church

Christian Courage and Wisdom in the early English tradition
Talks by: Prof. Ian Robinson of Hereford,
England, & Dr. Raymond P. Tripp, & Prof.
Alexandra Oslen

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that the conversion of the English kingdoms mostly depended upon the good-will of their respective kings. Thus it came about that one king in each kingdom had one bishop, generally his chaplain at first, who took his title, not from a see, but from the people. He was either bishop of Mercia, or Northumbria, or some other large kingdom. As we have seen in the collision with Wilford, St. Theodore's policy did not suit every prelate's views. His influence, however, effected the installation of three bishops in Northumbria, four in Mercia, two in East Anglia, and two in Wessex. Kent already had two since 604.

Thus the result was the complete conversion of England, effected by St. Theodore from about 673 to 688 A.D.

Prior to the eighth century Hereford is known to have been the capital of the kingdom of Mercia, as it is now of Herefordshire, which is much reduced in size. From the years 765 to 791 Mercia was governed by King Offa. Apart from his connection with the Cathedral of Hereford, his reign must possess some interest to the collectors of coins. For though the die-sinker's art was practised in England as far back as the Roman occupation, and an indigenous coinage came into existence in the seventh century, it is not till this monarch's reign that genuine English coinage was properly in currency. It appears that Offa had to pay an annual tribute of 365 mancuses in coin to the Pope. As a mancus was equal to 30 pennies, the sum was a considerable one.

In the year 782 an event occurred which laid the foundation of the Cathedral. From Marden, the original place of sepulture, the body of St. Ethelbert, King of the East Angles (who, by the way, is not to be confounded with St. Ethebert of Kent, who welcomed St. Augustine), was removed to Hereford. He had been treacherously slain by his intended mother-in-law, the Queen of Mercia. In expiation of the murder King Offa, with munificent donations, enabled a nobleman called Milfride, a viceroy under Egbert, to found the Cathedral about 825. The building was dedicated to St. Mary and St. Ethelbert. It fell into decay in less than two centuries and necessitated a rebuilding during the prelacy of Bishop Athelstan, between 1012 and 1015. It was burnt by the Welsh in 1055, and remained in ruins till 1079, when the first Norman bishop, Robert of Lorraine, was appointed to the See.

He commenced a new edifice on the lines of Aken, now Aix-la-Chapelle. It was carried on, with the exception of the tower left to be erected by Bishop Giles de Braos in the following century, by Bishop Raynelm, in 1107, and eventually completed in 1148 by Bishop R. de Betum.

The plan in the usual cross. A lofty tower rises from the intersection, and was formerly surmounted by a spire, taken down for safety's sake. The screen and reredos, the pillars, the arches of naves, and the north and south arches of the choir belong to the Norman period. The Early English claims the triforium, the Lady Chapel, clerestory, and the stone vaulting. The north transept is by Bishop Aquablanca, 1245 - 1268, whilst the south-east transept dates from the Late Decorated style.

For over 450 years a number of additions and restorations have afforded every facility for the skill of the architect, not always happily taken advantage of. The great western tower unfortunately fell down in 1786, and caused considerable damage to the west front and adjacent work. Mr. Wyatt, during modern restorations, in 1842 and 1863, rebuilt the tower. The west front, soon after its misfortune, was restored in a style different from the original. This capitulation of bishops and dates is possibly dry reading, but it is absolutely necessary to determine the date of the different erections and restorations, and their successive styles of architecture. Near the choir was the shrine of St. Ethelbert, which was destroyed during the Commonwealth of Cromwell.

An epitome of the chief historical events of the city will be a sufficient guide to its status. Except cider making, it has no industries of special note.

To the fortifications erected in the time of Athelstan, and nearly perfected in Leland's time, was added a castle by Edward the Elder. In 1055, two miles from this place, Griffith the Prince of Wales defeated Ralph Earl of Hereford; and the Welsh, having thus taken the city, spent their time in reducing it to a heap of ruins. Harold, afterwards king, attacked and defeated the Welsh, and repaired and enlarged the fortifications in view of further invasions. In the conflicts between Stephen and the Empress Maud, Hereford was successfully defended for the latter by Milo, to be reduced by the King in 1141. At the commencement of the parliamentary war, Hereford was garrisoned for the King, but surrendered, without a blow being struck, to the army of Sir William Waller in 1643. On the retreat of this knight the Royalists occupied it, and under the governorship of Barnabus Scudamore, Esquire, made a stubborn resistance against the Scots, under the Earl of Leven, and obliged them to raise the siege.

The inhabitants, at the Resoration, for their loyalty to the royal cause, received from Charles II a new charter with extended privileges, and new heraldic arms testifying to their fidelity to the House of Stuart. Previous to this Charles I had been generous enough to reward the many sacrifices and sufferings of the loyal citizens by granting the city its motto of *Invictae fidelitatis praeium* [or, "The Reward of Invincible Loyalty"]. §

SOME EXPLANATORY NOTES ON THE ORTHODOX WESTERN LITURGIES OF THE CHURCH OF ANTIOCH

By Benjamin Joseph Andersen

Our Western Rite Orthodox liturgical tradition is ancient, having its roots in the worship of the Apostles themselves. It is a living tradition which has nurtured countless Saints throughout the ages. Nevertheless, because of the tragic schism of the West and the East, the Western liturgy was lost to Orthodox Catholic life and piety. However, the Orthodox Church, being Catholic (universal, whole, for all men and cultures), has always recognized the validity and great worth of the ancient Western tradition. The Churches of Russia and Antioch in particular have seen fit to return the Western liturgical tradition to its proper place within canonical Orthodoxy. The following explanatory notes demonstrate the ancient and venerable character of our two Western Orthodox Liturgies to both Western Rite Orthodox faithful, and our Byzantine Rite brethren.

THE LITURGY OF ST. PETER, or ST. GREGORY is the ancient liturgy of the Orthodox Church of Rome, as found substantially in the earliest sources: The Gelasian, the Leonine, and the Gregorian. As it is almost identical to the liturgy of the Roman Catholic Church before the Second Vatican Council, it is often referred to as "Tridentine" - however, this is somewhat of a misnomer, since the Roman Catholic Council of Trent simply standardized a Roman Liturgy already more than a thousand years old and introduced its use into the entire Western Church. It is also commonly called "of St. Gregory the Great" (indeed, this is the common title of the Liturgy in Antiochian usage) - however, its most ancient title is the "Liturgy of St. Peter," being attributed to the Apostle Peter himself. St. Gregory's role in the development of the Roman Liturgy is in fact minor - as he introduced minor modifications to the text.

In modern Orthodox usage, the Roman Liturgy was revised slightly in the late 19th century by Dr. J.J. Overbeck and officially approved for Orthodox use by the Holy Synod of the Russian Orthodox Church. Later, in 1958, it was adopted and approved for Orthodox use in the American

Archdiocese of the Greek Orthodox Patriarchate of Antioch, under Patriarch ALEXANDER III and Metropolitan ANTHONY Bashir, both of thrice-blessed memory. In current Antiochian use, the Roman Liturgy is normally celebrated in proper liturgical English, and occasionally in the original Latin.

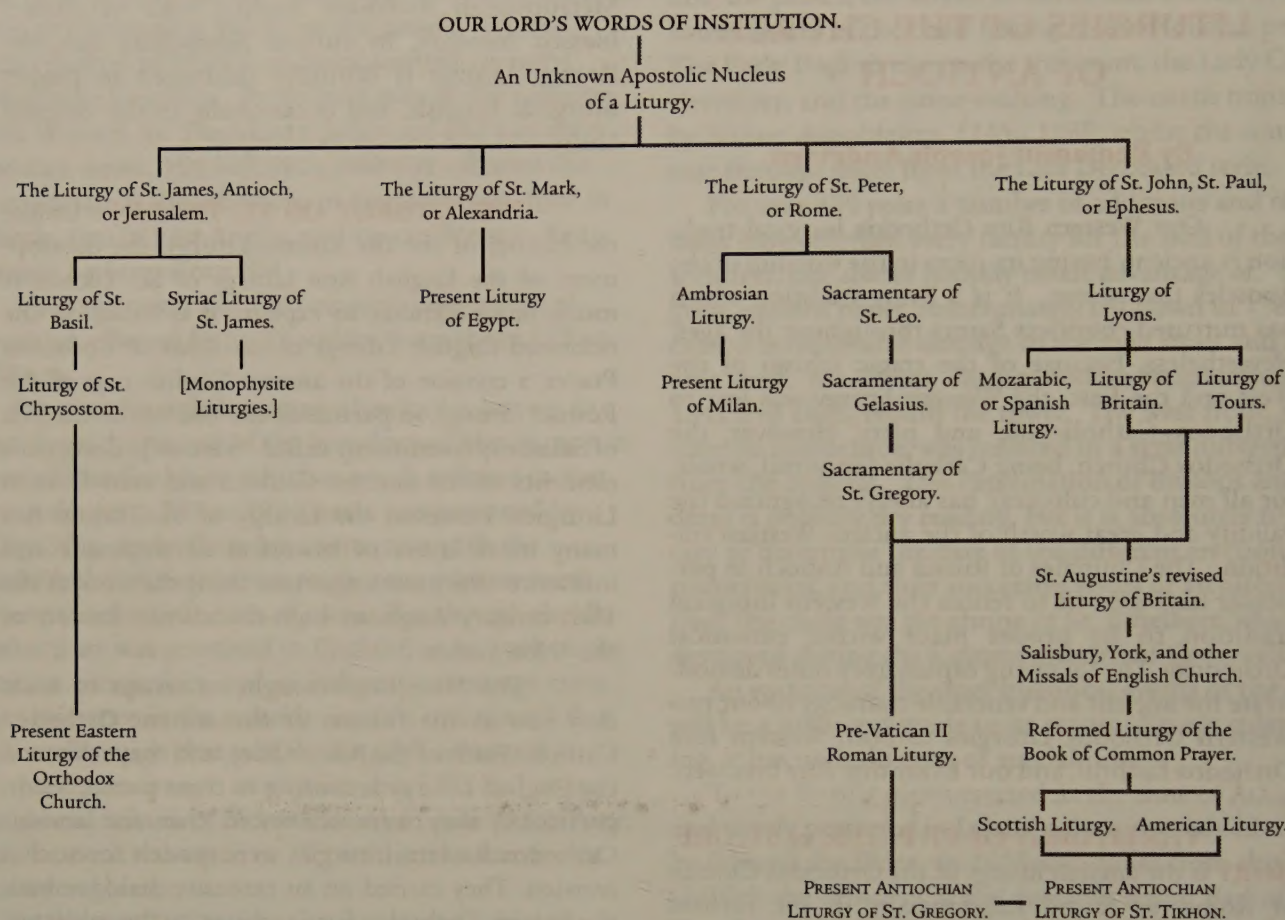
THE LITURGY OF ST. TIKHON - Unlike the history of the the Roman Liturgy, the development of the English Rite Liturgy of St. Tikhon is much more difficult to explain. It is based on the reformed English Liturgy of the Book of Common Prayer, a revision of the ancient English uses of the Roman Liturgy, in particular the Use of the Church of Salisbury (commonly called "Sarum"), along with elements of the ancient Gallican and even Eastern Liturgies. However, the Liturgy of St. Tikhon has many more layers of historical development and influence - the most important being the work of the 18th century Anglican high-churchmen known as the "Non-Jurors".¹

The Non-Jurors sought to return to what they saw as the fulness of the ancient Orthodox Catholic Faith of the British Isles, and they reformed the English Liturgy according to these principles. In particular, they were convinced that the ancient Orthodox Eastern Liturgies were models for such a revision. They carried on an extensive dialogue with the Eastern Orthodox Patriarchates on the subject of reunion, and although such reunion was never accomplished (mainly due to the death of their enthusiastic patron, Czar Peter the Great), they can be seen as precursors to the modern Western Rite Orthodox movement. Their liturgical revisions and ideals were adopted by the Scottish Episcopal Church, and from Scotland they spread to the Liturgy of the American Episcopal Church.

The Antiochian English Liturgy's patron, Saint Tikhon Bellavin, before he was Patriarch of Moscow in the aftermath of the Bolshevik Revolution, was Russian Orthodox Archbishop of America. In the States, he developed a deep friendship with many sympathetic, catholic-minded Episcopalians. When a group of Episcopalians approached St. Tikhon about the possibility of being received into the Orthodox Church with their Book

¹ For this "revelation" about the role of the Non-Jurors as Western Rite Orthodox precursors, and their role in the lineage of the Liturgy of St. Tikhon, we are indebted to the essay by the Rev. John Charles Connely, M.A. entitled "Lux Occidentalis."

FIGURE I. A table shewing the Origin of the principal Liturgies used throughout the Church, according to Dr. J.H. Blunt (revised).



of Common Prayer liturgy, he began a correspondence with the Holy Synod of the Russian Orthodox Church as to how the English Liturgy might be reformed and brought up to Orthodox standards. The approving response of the Synod with its criticisms and suggestions is the basis for the Antiochian version of the English Liturgy.²

For a view of the development of the historic liturgies of both Western and Eastern Orthodoxy, see FIGURE I. For a closer view of the lineage of the English Tikhonite Liturgy, see FIGURE II.

COMMENTARY ON THE ORDER FOR THE MASS

The structural outlines of the two Liturgies are almost identical, except for the where the Tikhonite Liturgy contains additions to the order. Those elements marked with [TIK] alone are found

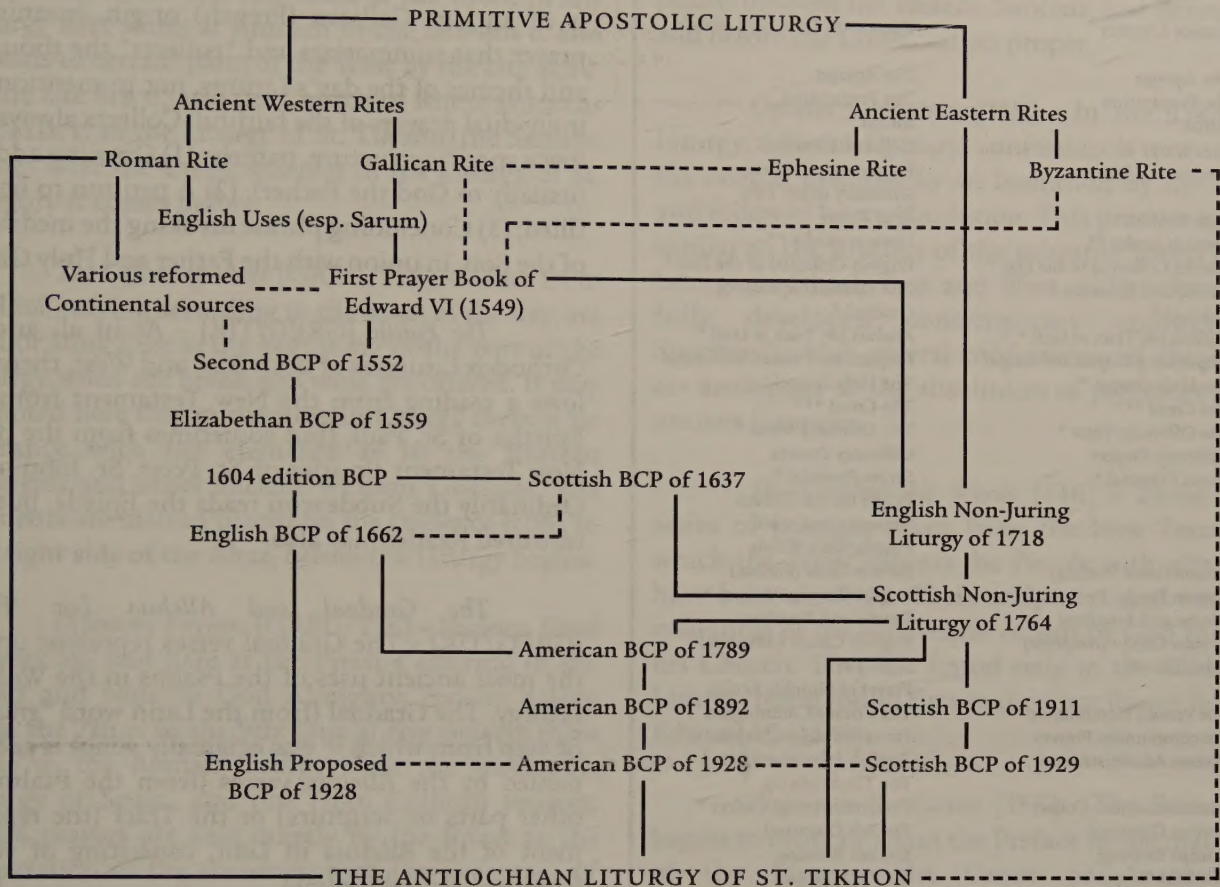
only in the Orthodox English Liturgy of St. Tikhon, whereas those marked with [GREG/TIK] are found in both the Tikhonite and the Roman Liturgy of St. Gregory. For a comparison of the Roman with the English Tikhonite Liturgy, see FIGURE III.

Before the Mass

The Asperges [GREG/TIK] - At the principal Mass on Sundays, the people are blessed with holy water, while the Priest says or sings one of two Antiphons, *Asperges me* ("Thou shalt purge me...") or *Vidi aquam* ("I saw water proceeding out of the temple"). The first known mention of this ceremony is in the 9th c.

² An English translation of the Synod's response, *Russian Observations upon the American Prayer Book*, published by the Alcuin Club in 1917, may now be found online at <http://jrus-anglican.org/resources/pc/alcuin/tract12.html>.

FIGURE II. A table shewing the Origin and development of the English Orthodox Liturgy, according to Massey Shepherd (revised).



The Preparation [GREG/TIK] - The Priest, Deacon, Subdeacon, and others assisting at Mass recite a preparation consisting verses and responses from Psalm 43 and a confession with absolution. The Preparation is normally done at the foot of the altar. It originates in a shorter form in the 11th c., and came to its current form c. 1300.

The Mass Proper

The Introit [GREG/TIK] - The Introit is the opening act of worship in the Liturgy. It consists of proper verses which vary from Mass to Mass, usually taken from the Psalms, sung by the Choir or said by the Priest, which introduce the tone and theme of the Mass. The Introit originates as early as the 5th century.

The Collect for Purity [TIK] - This is a preparatory prayer said by the Priest for himself and behalf of the people, asking God for the cleansing of their minds in preparation for the celebration of the Liturgy. This prayer, found as early as the 8th c., was originally part of the Priest's private preparation before Mass in the Sarum (Salisbury) Rite of old England.

Preparatory Prayers [GREG/TIK] - The Priest here says two prayers asking God to take away the sins of the faithful, "that we may enter the holy of holies with pure minds". These prayers date from the 6th and 11th centuries respectively.

The Summary of the Law [GREG/TIK] - The Priest here recites, as a preface to the Kyries, our Lord Jesus Christ's two commandments as found in St. Matthew 22:37-40 and St. Luke 10:25-28. This part

FIGURE III. *A comparison of the two Antiochian Western Liturgies.*

ROMAN LITURGY	TIKHONITE ENGLISH LITURGY
The <i>Asperges</i>	The <i>Asperges</i>
The Preparation	The Preparation
Introit *	Introit *
Preparatory Prayers	Collect for Purity
	Preparatory Prayers
	Summary of the Law
<i>Kyrie Eleison</i>	<i>Kyrie Eleison</i>
<i>Gloria in excelsis</i> **	<i>Gloria in excelsis</i> **
Roman Collect(s) of the Day *	English Collect(s) of the Day *
The Epistle (Roman) *	The Epistle (English) *
Gradual *	Gradual *
Alleluia [or, Tract in Lent] *	Alleluia [or, Tract in Lent] *
Preparatory Prayers for Gospel	Preparatory Prayers for Gospel
The Holy Gospel *	The Holy Gospel *
The Creed ***	The Creed ***
The Offertory Verse *	The Offertory Verse *
Offertory Prayers	Offertory Prayers
Secret Prayer(s) *	Secret Prayer(s) *
	Prayer for the Church
	General Confession
	Comfortable Words
<i>Sursum Corda</i> (Preface)	<i>Sursum Corda</i> (Preface)
Roman Proper Prefaces *	English Proper Prefaces *
<i>Sanctus</i> and <i>Benedictus</i>	<i>Sanctus</i> and <i>Benedictus</i>
Roman Canon (<i>Anaphora</i>)	English Canon (<i>Anaphora</i>)
<i>Agnus Dei</i>	<i>Agnus Dei</i>
	Prayer of Humble Access
The Priest's Communion	The Priest's Communion
Pre-communion Prayers	Pre-communion Prayers
Roman Administration	English Administration
	The Thanksgiving
Postcommunion Collect *	Postcommunion Collect *
Roman Dismissal	English Dismissal
Roman Blessing	English Blessing
The Last Gospel	The Last Gospel

* Proper elements (i.e. varying according to the kalendar).

** Except in Lent and penitential occasions.

*** On Sundays and major holy days.

originates in the 1718 Liturgy of the English Non-Jurors, from whence it passed to the Scottish and American Books of Common Prayer.

Kyrie Eleison [GREG/TIK] - First found in the 4th c. Antiochian Rite. Its use in the West probably begins in the 6th c. Its introduction into the Roman Liturgy is credited to St. Gregory the Great.

Gloria in Excelsis [GREG/TIK] - This hymn is of Greek origin, but its exact date of composition and authorship are unknown. In the Byzantine Rite, since the 4th c., it has been a part of Orthros. Its use in the Roman Liturgy is first found in the Gregorian Sacramentary, one of the earliest known forms of the Roman Liturgy.

Collect(s) of the Day [GREG/TIK] - Here the Priest says or sings certain "proper" prayers which vary according to the day or feast. The term "collect" is of ancient Gallican (French) origin, meaning a prayer that summarizes and "collects" the thoughts and themes of the day's Liturgy, not to mention the individual prayers of the faithful. Collects always follow a specific structure, namely: (1) Opening address (usually to God the Father); (2) A petition to be fulfilled; (3) Concluding phrase invoking the mediation of the Son, in union with the Father and Holy Ghost.

The Epistle [GREG/TIK] - As in all ancient Orthodox Liturgies of both East and West, there follows a reading from the New Testament from the Epistles of St. Paul, (but sometimes from the other New Testament Epistles of St. Peter, St. John, etc.). Ordinarily the Subdeacon reads the Epistle, but the tonsured Reader may also.

The Gradual and Alleluia (or Tract) [GREG/TIK] - The Gradual verses represent one of the most ancient uses of the Psalms in the Western Liturgy. The Gradual (from the Latin word "*gradus*," or step from which it was originally sung) is accompanied by the Alleluia verses (from the Psalms or other parts of Scripture) or the Tract (the replacement of the Alleluia in Lent, consisting of verses from penitential Psalms).

Preparatory Prayers for Gospel [GREG/TIK] - The Deacon or Priest who is to read or sing the Gospel says two prayers preparing himself for the worthy proclamation of the words of our Lord. The first recalls the cleansing of the lips of the Prophet Isaiah with a coal.

The Holy Gospel [GREG/TIK] - The holy Gospel, as in all ancient Orthodox Liturgies of East and West, is read or chanted here by the Deacon or the Priest. The Lectionary of the Mass, or scheme of Epistles and Gospels, is ancient, and can be traced back to the earliest forms of the Western Liturgy, and to St. Jerome in particular. The translation used in Western Rite parishes is the Authorized Version of 1661 (commonly called "King James"). The custom of the Western Rite faithful at the beginning of the Gospel is to make small signs of the Cross on their forehead, lips, and heart.

The Creed [GREG/TIK] - The Nicene Creed, as first formulated by the Ecumenical Councils of Nicaea (325) and Constantinople (381), is here recited or sung by all. The recitation of the Creed in any Liturgy first starts at Antioch in the late 4th c. and spreads to certain parts of the West by the late 6th c. to the late 8th c., and the Church of Rome as late as the 11th c. In the Liturgy of St. Tikhon, the Sermon comes after the Creed, whereas in the Liturgy of St. Gregory it comes before.

The Offertory Verse [GREG/TIK] - Verses from Psalms, varying according to the Mass of the day, are said or sung here at the beginning of the part of the Liturgy when the bread and wine are offered. It may be noted here that in the Roman Liturgy there is no entrance with the elements as in the Eastern Liturgies and other ancient Western Liturgies. The elements are instead placed on the credence table, to the right side of the Altar, before the Liturgy begins.

Offertory Prayers [GREG/TIK] - Various fixed prayers are said here at the Priest's offering of the bread and wine to God Almighty, mostly dating from the 7th c. to the 9th. Out of five prayers three came to the Roman Liturgy from the Mozarabic Liturgy of Spain, and one from Gallican sources. These prayers are said quietly by the Priest at the preparation of the elements, with the assistance of the Deacon, Subdeacon, and Acolytes. After this offering, incense is blessed and the Priest censens the altar. After which, the Priest ceremonially washes his hands and recites Psalm 25 (a ceremony known as the "*Lavabo*"). After the washing, he quietly says another prayer to the Holy Trinity, originating in the ancient Ambrosian Rite of Milan. The Priest then turns to the faithful and asks their prayers that the eucharistic Sacrifice may be acceptable to God, and the people answer with a sort of blessing on the Priest. Finally, a variable prayer called the "Secret" is said silently over the offered elements.

Prayer for the Church [TIK] - At this point, only in the Tikhonite Liturgy, the Priest or Deacon says a long prayer for "the whole state of Christ's Church," recalling the admonition of St. Paul to make general intercessions for all men (I Tim. 2:1ff). This intercession is identical in placement and similar in content to those of the ancient Eastern Liturgies. In particular, the Prayer for the Church might be seen as exactly parallel to the Deacon's litany of intercession after

the Offertory and before the Preface and Anaphora in the Byzantine Liturgy. This is in contrast to the Roman Liturgy, where a general intercession is placed between the Preface, Sanctus, and Benedictus and before the Consecration proper.

General Confession [TIK] - In the Tikhonite Liturgy, a form of general confession is now said by the People, prefaced by an Invitation by the Priest, and followed by an Absolution. This practice is more similar to the practice of the primitive forms of the Liturgies of both East and West, rather than their fully developed contemporary counterparts. Specifically, this general confession and absolution are analogous to the absolution of penitents in the ancient Liturgies.

The Comfortable Words [TIK] - These are a series of passages taken from the New Testament which the Priest exhorts the People with after they have been absolved. These scriptures deal with the guarantee of the forgiveness of sins by God through his Church. They are found only in the Tikhonite Liturgy, being found first in the First Prayer Book of Edward VI (1549).

Preface to the Canon [TIK] - The Priest now begins to recite or chant the Preface to the main part of the Liturgy, the *Canon* or *Anaphora* of Consecration. The Prefaces of the Roman and English Rites, being very succinct, have always been very different from the longer, more elaborate Prefaces of the Eastern Liturgies. The preface itself is preceded with the dialogue *Sursum corda* ("Lift up your hearts"), common to all historic Liturgies, and consists of both fixed and proper elements. Unlike the Byzantine Liturgy, the Western Rites have proper Prefaces (now fourteen in number), which vary according to feast and season. In common with all historic Liturgies, the Preface is ended by the *Sanctus* ("Holy, holy, holy, Lord God of hosts...") and the *Benedictus* ("Blessed is he that cometh in the Name of the Lord...").

The Canon of the Mass [GREG/TIK] - The Canon, or Anaphora, of Consecration is the climax of the Liturgy in all ancient Orthodox Liturgies of East and West, wherein the elements of bread and wine are changed by the power of God into the very Body and Blood of our Lord and Saviour Jesus Christ. All Canons of both East and West follow the

same basic outline, namely: (1) A preface of praise to the Father; (2) An offering of praise for Christ's life and sacrifice, with our Lord's Words of Institution; (3) An invocation for the sanctification and consecration of the gifts; (4) Prayers for worthy communion in the mysteries; (6) A final doxology of praise and thanksgiving to God, including the Lord's Prayer. At certain significant points in the Liturgy a bell is rung to alert the faithful to attention and reverence for the sacred mysteries being performed.

The Canon of the Liturgy of St. Gregory is very primitive, remaining virtually unchanged from the earliest times (with the exception of two small additions from Ss. Leo the Great and Gregory the Great). The Antiochian Orthodox version of the Gregorian Canon includes an explicit descending *epiclesis* ("invocation") of the Holy Ghost derived from the Byzantine Liturgy, in addition to the ancient Roman ascending invocation that the gifts may be brought by the hands of an Angel into the sight of the divine Majesty.

The Canon of the Liturgy of St. Tikhon is derived from a rearrangement and revision, according to ancient models (particularly Eastern models), of a free paraphrase/translation of the Roman Canon in the 1549 reformed English Mass of the first Book of Common Prayer. The main work of revision of the Prayer Book Canon was done by the Non-Jurors. The influence of their studies in ancient Eastern Liturgies caused the Non-Juring liturgists to rearrange the order of the English Canon, strengthen the language of sacrifice and oblation, and restore an explicit descending *epiclesis* ("invocation") of the Holy Ghost. The Non-Juring revisions of their Liturgy of 1718 were incorporated into the Scottish Liturgy of 1764 and from Scotland to the American Books of Common Prayer. Thus the Liturgy of St. Tikhon bears the marks of the Non-Juring uses via Scotland and America. The Tikhonite Liturgy also includes an addition from the Roman Liturgy of a prayer for the commemoration of the Saints and the faithful departed, along with other various silent prayers of the Priest.

Agnus Dei [GREG/TIK] - The *Agnus Dei*, the words of St. John the Baptist in St. John 1:29ff, was added to the Roman Liturgy by Pope St. Sergius I, a Syrian occupant of the Roman See. The apparent motive for the addition was St. Sergius' protest of the anti-Western Quinisext Council ("in Trullo") (A.D. 692) in which images of Christ as the Lamb of

God were condemned - although such verbal imagery may be readily found in the Liturgies of St. James and St. Chrysostom.

The Prayer of Humble Access [TIK] - This prayer, found only in the Tikhonite Liturgy, was composed in 1549 according to wording found in many ancient Western Collects and certain passages of the Liturgy of St. Basil. It is similar in structure and content to various preparatory prayers of the ancient Liturgies.

The Priest's Communion [GREG/TIK] - This private section of prayers for the communion of the Priest consists of ancient Prayers (from the Gregorian Sacramentary) as well as verses from Psalms 116 and 18. At this point, more bells are rung as the Priest says thrice "Lord, I am not worthy that thou shouldest come under my roof...", in order to alert the people that their communions are to follow.

Preparatory Prayers of the People [GREG/TIK] - After the Priest elevates the Body and Blood for the people to adore, saying *Ecce Agnus Dei*, "Behold the Lamb of God...", the faithful respond with a three-fold "Lord, I am not worthy that thou shouldest come under my roof..." (from the Centurion's words to our Lord in the Gospels, added to the Mass as early as the 11th c.) and with two Byzantine prayers added to the Orthodox Western Rite by Patriarch IGNATIUS IV of Antioch ("I believe, O Lord, and I confess..." and "Of thy mystic Supper...").

The Communion Verse [GREG/TIK] - This variable proper Antiphon, as it stands today, is derived from ancient usage, but in a very shortened form. Originally, the Communion chant consisted of an entire Psalm (probably an unvarying one) with varying antiphons. It is thought that over time the Psalm disappeared and only its Antiphon, what we now know as the Communion Verse, remained.

Administration of the Sacrament [GREG/TIK] - In the Western Rite, according to ancient usage, the Body and Blood are administered separately, or by intinction (dipping the Body in the Blood), unlike the Byzantine Rite. An examination of the various methods of communion used in the East and West throughout the centuries reveals the antiquity of the Western over the Byzantine practice (the latter Eastern "spoon method" being condemned explicit-

ly by the Quinisext Council). The words of administration in the two Western Liturgies differ, the Tikhonite having enlarged forms. After the communions, the Priest performs the Ablutions (the reverent cleansing of the Chalice and priest's fingers) while privately reciting two prayers, both from old Gallican sources.

The Thanksgiving [TIK] - Although all of the primitive Liturgies contained prayers of thanksgiving after the reception of the Sacrament, in the Roman Liturgy gradually these prayers ceased to be public and became private prayers of the Priest. Therefore, the Tikhonite Thanksgiving represents a return to a more primitive model. Its form is strikingly similar to a thanksgiving prayer of the Liturgy of St. James. The Thanksgiving in the English Liturgy might have been intended to replace the variable Postcommunion (*see below*), however both exist side by side in the Tikhonite Liturgy.

Postcommunion Collect [GREG/TIK] - The Postcommunion Collect is variable, according to the Mass of the day. If more than one Collect of the Day has been said, usually there will be the same number of Postcommunions. The system of variable Postcommunions is ancient, and the term may be found in perhaps the earliest form of the Roman Liturgy, the Gelasian Sacramentary.

Dismissal [GREG/TIK] - At this point the Deacon or the Priest dismisses the people, signalling the formal end of the Liturgy. All historic Liturgies of East and West (except for the Nestorian) contain formulas for the dismissal of the people. The Roman form, "*Ite missa est*," means literally "Go, this is the dismissal" (from which we derive the term "Mass"). The Tikhonite form, however, is "Depart in peace," is non-Roman, and is found in slightly differing forms in most of the ancient Eastern Liturgies and in the ancient Gallican Liturgy. Right after the dismissal, the Priest silently says a final prayer (of Gallican origin) asking the holy Trinity to accept "the obedient performance" of his "bounden duty" for the obtaining for favour for himself and the faithful.

Blessing [GREG/TIK] - Originally, the blessing at the end of the Liturgy was reserved only to Bishops. However, by the 11th c. Priests were allowed to give the blessing. The Tikhonite blessing and the

Gregorian blessing differ, the former being longer and derived from various sources, including an old Anglo-Saxon episcopal blessing from the Exeter Pontifical (11th c.).

After the Mass

The Last Gospel [GREG/TIK] - According to Western custom, a second Gospel reading (almost always from St. John 1:1-14) is done by the Priest. It originated as a private devotion of the Priest, recited upon his return to the sacristy, but during the course of the middle ages, it became customary for the Last Gospel to be recited at the Altar aloud.

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MANY of our readers may remember the *Plainsong Psalter* of Canon Winfred Douglas. This useful book was published in 1932 by Gray and Company and remained in print until about 1960. Thousands of pious Churchmen learned their plainchant from Father Douglas. In the past forty years many parishes have found themselves without sufficient copies of the *Plainsong Psalter*, and some have no Psalters at all. It is evident that an entirely new English Psalter set to plainsong would be useful to remedy this need for books. Canon Douglas' Psalter was produced in modern musical notation which can result unnecessary problems for the varied choirs one expects to find in churches and schools. The new *St. Dunstan Plainsong Psalter* proposed by Lancelot Andrewes Press of Glendale, Colorado is produced in antique 'square note' notation which is not tied to absolute pitches and so is easily adapted to the voices at hand.

Experience shows that persons new to musical notation more readily learn the 'square' notes. The L.A. Press have also reintroduced some Psalm tones, ie, II 2, and IV 12, that were unaccountably discarded over the centuries of Latin usage governed from Rome.

The new *St. Dunstan Plainsong Psalter* should be available this fall. It will include 150 Psalms, an introduc-

The Psalter

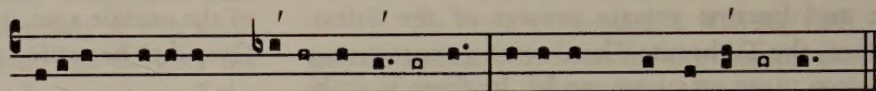
OR, PSALMS OF DAVID

BOOK I.

THE FIRST DAY.

MORNING PRAYER.

Psalm 1 *Beatus vir qui non abiit* Tone I B 1



BLESS-ED is the man that hath not walk-ed in the counsel of the ungodly, † nor stood in the way of sinners, * and hath not sat in the seat of the scornful.

2 But his delight is in the law of the LORD; * and in his law will he exercise himself day and night.

3 And he shall be like a tree planted by the water-side * that will bring forth his fruit in due season.

4 His leaf also shall not wither; * and look, whatsoever he doeth it shall prosper.

5 As for the ungodly it is not so with them; * but they are like the chaff which the wind scattereth away from the face of the earth.

6 Therefore the ungodly shall not be able to stand in the judgment, * neither the sinners in the congregation of the righteous.

7 But the LORD knoweth the way of the righteous; * and the way of the ungodly shall perish.

8 Glory be to the Father and to the Son * and to the Holy Ghost;

9 As it was in the beginning, † is now and ever shall be, * world without end. Amen.

1

tion to the Psalter, and an instruction in the use of plainchant. The text is that of the Coverdale Psalms familiar to readers of the English and American Books of Common Prayer.

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August 2001

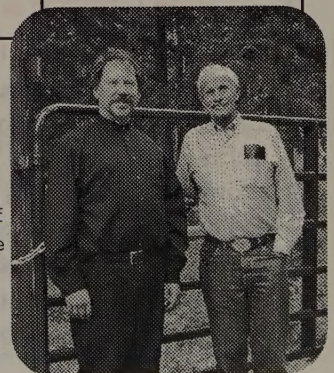
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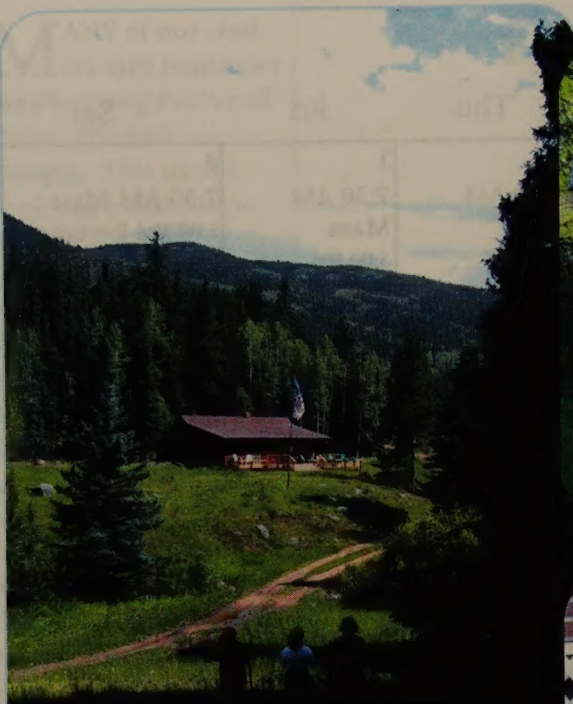
Thu

Fri

Sat

1 7:30 AM Mass 5:00 PM Evensong St. Nicholas of Japan St. Peter in Vincula St. Seraphim of Sarov	2 7:00 AM Mass 5:00 PM Evensong St. Nicholas of Moscow St. Stephen, Bishop & Martyr	3 7:30 AM Mass 5:00 PM Evensong Finding of St. Stephen, M St. Nichodemus, M	4 7:30 AM Mass 5:00 PM Evensong Feria
8 7:30 AM Mass 5:00 PM Evensong Ss. Cyriacus, Largus & Smaragdus, Mm	9 7:00 AM Mass 5:00 PM Evensong The Vigil of St. Laurence, M	10 7:30 AM Mass 5:00 PM Evensong St. Laurence, Martyr	11 7:30 AM Mass 5:00 PM Evensong Feria St. Blane of Ireland
12 7:30 AM Morning Prayer 8:00 AM Mass 9:10 AM Church School 10:00 AM Solemn Mass 4:00 PM Evensong St. Oswald, King & Martyr VIII Trinity	13 7:00 PM Mass <i>The Transfiguration of our Lord</i>	14 5:00 PM Evensong 7:00 PM Mass The Holy Name of Jesus	15 7:30 AM Mass 5:00 PM Evensong <i>Assumption of the Blessed Virgin Mary</i>
16 7:00 AM Mass 5:00 PM Evensong St. Joachim, Father of the Blessed Virgin Mary St. Myron	17 7:30 AM Mass 5:00 PM Evensong 3rd Day in the Assumption Octave	18 7:30 AM Mass 5:00 PM Evensong St. Helen, Empress & Widow St. Juliana	
19 7:30 AM Morning Prayer 8:00 AM Mass 9:10 AM Church School 10:00 AM Solemn Mass 4:00 PM Evensong 5th Day in the Assumption Octave X Trinity	20 6th Day in the Assumption Octave St. Oswin	21 5:00 PM Evensong 7:00 PM Mass 7th Day in the Assumption Octave St. Thaddaeus	22 7:30 AM Mass 5:00 PM Evensong Octave Day of the Assumption St. Sigfrid
23 7:00 AM Mass 5:00 PM Evensong Vigil of St. Bartholomew	24 7:30 AM Mass 5:00 PM Evensong St. Bartholomew, Apostle	25 7:30 AM Mass 5:00 PM Evensong St. Hilda, Virgin & Abbess	
26 7:30 AM Morning Prayer 8:00 AM Mass 9:10 AM Church School 10:00 AM Solemn Mass 4:00 PM Evensong St. Zephyrinus, Pope & Martyr XI Trinity	27 Feria St. Caesarias	28 5:00 PM Evensong 7:00 PM Mass St. Anna the Prophetess St. Augustine, Bishop, Confessor & Doctor	29 7:30 AM Mass 5:00 PM Evensong Beheading of St. John Baptist
30 7:00 AM Mass 5:00 PM Evensong Ss. Felix & Audauctus, Martyrs	31 7:30 AM Mass 5:00 PM Evensong St. Aidan of Lindisfarne		





Above: the Davis' Ranch high above Evergreen, Colorado and site of the annual Vestry Retreat. At (R) Ben and Lisa Cover (just returned from Hogar Raphael in Guatemala) with Matushka Deborah and OCMC Rep. Judith Tochiara. Over \$600 was raised for our young Missionaries. Below: Margaret Davis with Sandy Miller, Jr. Warden Nancy Stuart Steffen and Dr. Daniel Crawford.



Father Michael and Presbytera Deborah Hull in their new Denver dwelling at the 'Buckingham Palace'. Father Michael is the newly appointed Rector of St. Augustine Parish. God grant him and all the Faithful of St. Augustine Parish manifold blessings in His love and service.

Some of our brave hikers who participated in the Retreat at the Davis' Ranch.



The Church in the Eastern Empire from St. Constantine the Great to Constantine XI (312-1453).

A Series of Several Talks by **Mr. David Alan Michael Cook** beginning with an introductory lecture on 'Schism and Heresy defined' on Sunday, 5 August 2001 at 9:10 AM at St. Mark's followed by 'Primacy in the Church in the Eastern Conception: the Petrine Sees of Alexandria, Antioch, and Rome' on Sunday, 26 August and 'The Place of the Emperor in the understanding of the Church (Christian Hellenism) on 2 September, with more to follow through the centuries. All are welcome.

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